

The American Friend

Old Series
Vol. XXXIV. No. 47

NOVEMBER 24, 1927

New Series
Vol. XV. No. 47

The Friendly Training of Ministers

RAYMOND BINFORD

Down in Tennessee

ELIZABETH MARSH

Palestine Wedding Customs

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Some Christmas Hints



ON THE HORIZON OF THE CHRISTIAN CHURCH

WEEK OF PRAYER FOR THE CHURCHES

The Federal Council of the Churches of Christ in America joins with the World Evangelical Alliance of Great Britain in inviting all churches and followers of Christ to unite in a "Universal Week of Prayer" at the opening of the new year. An outline program of devotion for the week of January 1-7, 1928, is now published and will be circulated through all English speaking lands and also translated for use in over fifty countries. "The supreme need of the hour is for a personal experience in the things of God. The church cannot hope to successfully combat the spirit of lawlessness and of international suspicion until there is peace within her own borders. She must set the example for peace on earth and goodwill among men. "During this week," let all unite with our brethren in many lands to demonstrate afresh the release of God's power as we pray with one accord in the name and spirit of Jesus Christ our Lord." Copies of the program may be secured from the Federal Council, at 105 East 22nd Street, New York.

OBSERVANCE OF NATIONAL CHILD LABOR DAY

Throughout the country Child Labor Day will be observed for the twenty-first year on the last week-end in January. As in former years, this will be the occasion for religious and educational organizations, women's clubs and other interested groups to bring the attention of their members the facts that the problem of child labor is not yet solved. Child Labor involves more than the mere question of the age at which a child shall be allowed to go to work. It includes the prohibition of all work for children under 14, and of dangerous work for children under 16; it includes the establishment of an 8-hour day and the prohibition of night work for children under 16; and evidence that the child is strong enough for work. Few states have adequate protection in all these respects. In 14 states, the law carries an exemption which makes it legal for children under 14 to work in factories

or canneries, at least out of school hours; in 11 states, children are permitted to work 9 to 11 hours a day; in 17, a physician's certificate is not required of a child starting work; in 28, children of 14 may work around explosives; in 22, they may run elevators; in 17, they may oil and clean machinery in motion. To make known these facts of child labor and to stir the public to demand their correction is the purpose of child-labor day—January 28 for synagogues, January 29 for churches, and January 30 for schools, and clubs. The National Child Labor Committee, 215 Fourth Avenue, New York City, will send free of charge to any interested groups an analysis of the law of their state and other material to aid in the observance of Child Labor Day.

JAPAN ACTIVE IN REFORM OF LABOR LAWS

Japan is deeply interested in bettering labor conditions and new laws for shortening the working day and doing away with night work by women and minors are under way. Miss Elsie McIntosh, industrial secretary of the Y. W. C. A. in Osaka, and here on furlough, says the welfare of women workers in cotton mills is being considered. Girls, she explained are recruited from the country and brought in to live in dormitories within the factory walls. For their three year contract term they are cut off from family and social life. "Their wages are paid to their families back home. These girls, most of them in their teens and fresh from the country, suffer greatly from the close confinement and long hours indoors. Tuberculosis makes heavy inroads on their number. This recruiting and housing system is now being considered bad from the economic standpoint. "Girls are getting precious," one employer said, "they break down fast." Most employers do what they can to offset the evils of the system. Many furnish night schools in cooking and sewing and their housing conditions as to food and shelter are usually similar to those the girls have left at home. Miss McIntosh has spent the last year largely in study, visiting cotton mills in the South and in England. Last summer she attended the International Labor Conference of the League of Nations in Geneva. Japan had a large delegation. Much of the impetus for Japan's industrial concern has come from these labor conferences of recent years.

DETROIT CHURCH EXPANSION FUND

The Presbyterian Churches of Detroit, Michigan, during a victory dinner at Hotel Statler, swept to its climax their \$300,000 church expansion fund drive. The Executive Secretary, Morton C. Pearson, speaking of the significance of the effort said: "The campaign has brought the people of Detroit to think of Presbyterianism on a bigger scale, and has developed a home missionary spirit that alone has been worth the effort. In the combined movement to help the other fellow, our members have gotten away from the tendency to think of their churches as individual units, and the effect has been a drawing together of all our forces for a mightier achievement."

ON THE PUBLIC WORSHIP OF GOD

Dr. J. R. P. Sclater, minister at Old St. Andrews, Toronto, Canada, has recently returned from his native Scotland, where he represented America and Canada as an ambassador of goodwill in the famous pulpit of Dr. George H. Morrison in Wellington Church, Glasgow. Last May Dr. Sclater delivered the Lyman Beecher lectures on preaching at Yale, and these lectures are just out in book form under the title, "The Public Worship of God."

At Conference Point, Lake Geneva, Wisconsin, on a property held for the International Council of Religious Education, there has been dedicated a new administration building as a memorial to the late Marion Lawrence, for many years Secretary of the International Sunday School Association.

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101 South Eighth Street
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THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

Old Series
Vol. XXXIV. No. 47.

NOVEMBER 24, 1927

New Series
Vol. XV. No. 47.

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the Act of March 3, 1897.

EDITORIAL

And A Little Doll Shall Lead Them

A REMARKABLE embassy to the United States lands at San Francisco this week. It comes from Japan and is fifty-eight in number, one from each Prefecture of the Empire, with one Ambassador from the Empire at large. These little Ambassadors of Goodwill, thirty inches tall, made by the most expert doll artists in the world, have extensive wardrobes of gorgeous kimonos and sashes made of the most costly and beautiful silk, specially woven, designed and dyed. Each Ambassador has a trunk for her wardrobe and bedding, a chest of drawers, chair, writing and study desk and a mirror-stand, all of black lacquer trimmed with gold—also writing equipment, including stationery bearing the family crest.

What is it all about? Five million Japanese children are said to have put their pennies together to send to their little friends in America this extraordinary Christmas present. It is the way they have found of saying "Thank you" for the Doll Messengers of Friendship which went from America to Japan last winter. Before departing from their native land, these Goodwill Ambassadors were exhibited and bidden goodbye in their respective Prefectures, after which they were together given an elaborate farewell ceremony in Tokio on November 4, attended by Viscount Shibusawa and American Ambassador MacVeagh, who made addresses on the maintenance of friendly relations between Japan and the United States. The doll Ambassadors are accompanied by a special envoy who is to present them in appropriate form to the Federal Council Committee on World Friendship among Children.

Now this is what we call real preparedness for Peace finely demonstrated. The Golden Rule is more than an admonition—it is an axiom of prophecy. Whatever we do to others will be done to us. Point battleships at Japan and battleships will be pointed at us. Our children showed friendship to the children of Japan and now are given these beautiful tokens of friendship in return. "Except ye become as little children." How true and how penetrating, this saying of Jesus!

Where Our Homes Largely Fail

WHAT To Avoid in Foster Homes," was the arresting caption of the leading article in a recent copy of the *Bulletin* of the Child Welfare League of America. Of four hundred habit clinic children recently studied in Boston, says the article, only thirteen percent were found to come from homes handicapped by poverty. While satis-

factory in housing and other material respects, the study showed that eighty-seven percent of the homes represented failed in spiritual elements. Nearly one-half of the children lived in homes that showed no cultural interests and "while it was not possible to estimate religious training numerically, it was felt that few of these children were receiving vital religious influence in their homes." The "conclusion of the whole matter" was in this case stated in the opening sentence: "The imponderables give character to families." In other words, that indefinable reality which we call home is marked by the spiritual and the invisible rather than by the material and the objective. The statement is made, "Careful home-finding has always tried to discover the spiritual make-up of homes applying for children." This is all the more significant coming from an organization which, while finely humanitarian, is not avowedly religious.

So much for foster homes, by which children are applied for. Some choice may in these cases be exercised for the good of the children by those having the responsibility of finding homes. But those four hundred homes represented in the Boston study were not foster homes. How fairly do the findings give the picture of American home life in general? Too much cannot be deduced from them from the fact that the homes which produced clinic children could not be said to present a true average picture. The findings are significant, nevertheless. They indicate clearly that when our homes do fail, it is largely a failure in spiritual atmosphere. And how many of our supposedly best homes would get a passing grade if surveyed from this most important viewpoint?

"That Is True No Longer"

WE hear so much and hear it so vociferously to the effect that Prohibition is a failure, that it is reassuring to have the verdict of visitors from foreign shores; not the visitors who gain their impressions from the hotel and club life of New York City on a fortnight's visit but those who travel widely among us and observe closely.

One of the latest of these is Mark H. C. Hayler, Executive Secretary of the World Prohibition Federation, with headquarters in London. On returning home from an extended tour of several weeks in the United States he gave his observations at a public meeting. "The traffic problem alone," he said, "would seem to have necessitated the passing of a Prohibition measure in America. One cannot pass in and out of American towns without observing that traffic safety is only possible by instant and correct decision, a condition of things not obtainable in the pres-

ence of alcoholic liquors. You cannot have thousands of saloons in the streets and millions of motor cars at the crossroads and have safety. The mortality figures for street accidents are shocking enough in the big cities already without the menace of alcoholism. I travelled across America to the Middle West, visiting all the important cities en route. I took many night journeys and often made my way late in the evening to railway stations in congested areas. I had ample time for seeing evidences of drink were they common. I saw only two persons intoxicated. No one can persuade me, after what I have seen and heard in America that drinking is rife or that youth and manhood and womanhood are in great danger of losing their moral fibre than they were in the old wet days. It simply isn't true. The closing of 9,000 saloons, for instance, has, without any question whatever, made a big moral difference to New York, to say nothing of the correspondingly economic advantage. Prohibition, even with half a chance, works wonders.

"Once upon a time there were more saloons than

churches in America—that is true no longer. Once upon a time more money went to the saloon than went to the bank—that is true no longer. Once upon a time the liquor traffickers got the house while his customer got the workhouse—that is true no longer. Social agencies, from the Salvation Army upwards, spend their time and money mopping up human debris of the liquor traffic—that is true no longer. When the Liquor Traffic was accused of all these things, its reply was, the law allows it. That is true no longer. If all the things said about the failure of Prohibition were true, it would have ceased to exist long ago."

Mark Hayler went on to show, however, the desperate fight being waged to defeat Prohibition by the Liquor forces, through world-wide organization. He found the Prohibitionists in the United States fighting valiantly to win the second half of their victory, to lose which would mean defeat altogether. By the way, just how active, these critical days, are the temperance committees of our local Friends meetings?

Friendly Training of Ministers

A Paper Read at the Five Years Meeting, October 22, 1927

BY RAYMOND BINFORD

THE author of this article hopes that no one will interpret it as a criticism of our pastors. It certainly is not intended to be anything of that nature for he has great admiration for the work they are doing.

For many years some Friends have wished that we might develop a strictly Quaker ideal or standard for pastoral work and for the relation of the pastor to his meeting, but have not seen any way to make an approach to a solution of the problems involved. When I have talked with Friends generally in regard to this matter the response has been either that the whole conception of a pastor is fundamentally contrary to Quakerism, or on the other hand that there is nothing in the pastoral system that interferes with any of the essential things of Quakerism. In other words we seemed to be definitely divided on the question of pastors and there was nothing to do but to recognize that fact and get along as best we can with our differences.

Some things have happened recently, however, that have stirred up a new hope. Nearly two years ago the Evangelistic and Church Extension Committee of North Carolina Yearly Meeting asked for a joint meeting with the Board of Trustees of Guilford College for the purpose of conferring with them on the question of the training of our ministers. At this meeting, I suggested that we needed to develop a distinctly Quaker type of pastor. This suggestion met with a cordial response which inspired me to seek for a wider expression on the subject. A conference with the chairman of the Board of Education of the Five Years Meeting resulted in a decision to send out letters to the presidents of the Friends' colleges, the professors of religious education, and the Yearly Meeting superintendents, asking them to tell us what the specific training of a Friends pastor should be. The Board of Education, after considering these replies, decided to present the whole question to the Five Years Meeting.

We had not gone very far with the study of this problem before we learned that the Board of Home Mission work was also considering the same subject. We therefore conferred with the secretary of that board and decided to work together in making further inquiries into the question of the training of our ministers and their special objectives in their work. A summary of the

results of this investigation has been distributed to the delegates at the Five Years Meeting. We find that many Friends are thinking of Quakerizing our pastoral system rather than of further pastorizing our Quakerism.

May we not make one other observation which points to the possibility of a new day? We observe that among Friends who are not willing to employ pastors there is a growing inclination to employ secretaries for various phases of their community and benevolent work. May it not be possible that by defining the work of the pastor so as to bring it into greater harmony with some of our Quaker ideals, we can draw all Friends closer together in their thought concerning the relationships that should be maintained between our meetings and their employed leadership?

Let us hasten to say that we do not suppose that it is at all desirable to lay down any rules or regulations that will in any way limit or circumscribe the activities of our pastors, but we do believe that it is possible to develop powerful ideals and give them an embodiment which will greatly aid us in working together for the realization of a spiritual democracy.

It is not at all probable that the time will ever come when the majority of Friends will cease to have pastors, or at least salaried ministers. We who have pastors are sure that we shall continue to have them. If we are to meet the needs of a community, we know that we must have some one whom we set apart to head up the work and to take care of the details. The setting apart is not only a spiritual process, but also a financial one.

Some who bear the name of Friends are going to continue to have pastors, but what kind? That is the real challenge to Quakerism. Everyone knows that when we began to have them, we looked to our neighbors for a pattern. Those neighbors were mostly Methodists, Baptists and Presbyterians. There is nothing fundamentally bad about copying from other people. People generally like to see their ideals used. The question is, have we gotten what we really want? In many instances we have gotten what we want in the personality of our pastor, but we are not dealing here with personality but with ideals of service. Are these ideals or customs of pastoral service in harmony with the genius of the Quaker faith and practice? Friends, throughout their his-

tory, have been noted for their originality and independence in applying the principles of Christianity to every day life. If we are to have pastors, and we are, then cannot the genius of Quakerism produce a Quaker ideal for a pastor? Can we create a Friendly pastor? Can we produce and maintain a pastoral system that is in harmony with our great tenet, the priesthood of all believers? Can we have pastors and at the same time maintain personal responsibility among our members for the success of our meeting and the spread of the Kingdom of God?

These questions we believe constitute the challenge which is presented to the Five Years Meeting, not only by the Friends who refuse to employ pastors, but it is a challenge that reverberates through the whole of Quaker history.

May we not be more specific in the problems confronting the Friendly pastor. What should be the relation of the pastor to the monthly meeting for business? Should he ever be the clerk? Should he outline the business? What should be the relation of the pastor to the meeting of ministry and oversight? Is he supposed to make a program of work for them or is he supposed to be their handy man? What is the relation of the pastor to the meeting for worship? Should he sit head of the meeting or should some one else who is not a minister be appointed to do that? How much of the time of the meeting should the pastor use? How much should be left absolutely to the responsibility of the members?

Who knows how to answer these questions? I do not. I do not know of anyone who knows how to answer them. The answer must come out of the genius of the whole of Quakerism, past and present, out of Quaker thought and Quaker discussion. Our experience and thought and discussion have gone far enough, however, for us to begin to make some plans to arrive at a solution.

The solution is to be found in the training of our pastors and our membership. At this point I wish to refer again to the material the Board of Education has collected. One of the replies to our question, what should be the specific training of the Quaker minister, has analyzed the problem so clearly I wish to present it as a part of this paper.

THE SPECIFIC TRAINING OF QUAKER PASTORS

Besides a general college education and training in Biblical interpretation, homiletics, pastoral methods and the principles of religious education, the Friends minister should know and appreciate the fundamentals of Quakerism and be familiar with the organization and the history and present-day activities of the Society of Friends.

The fundamental principle of Quakerism involves the whole question of the Quaker pastorate. To some the Friends pastor is an anomaly if not an absurdity. Early Friends gave a consistent and forceful testimony against a hiring ministry not only because such ministry was specifically employed and spiritually inefficient but because it was a substitute for the worship and service of individual members of the Church. When George Fox was in America he understood that the leading men in a certain community would have liked to hire him to be their minister. On hearing such report he concluded that it was time for him to leave, for his mission was to bring all people to their own Teacher in themselves. For two hundred years, the traditional attitude was opposition to, or non-conformity with the customary pastoral policy of other denominations. As late as 1887 a conference of representatives of practically all orthodox Friends in the world, meeting at Richmond, Indiana, declared that "By the immediate operations of the Holy Spirit, He, as the Head of the Church, alone selects and qualifies those who are to present His messages or engage in other service for Him; and, hence, we cannot commit any formal arrangement to any one in our regular meetings for worship."

In contradiction of that statement, which is still printed in Friends Uniform Discipline, within forty years a pastoral system has been adopted in all the orthodox American Yearly Meetings except Philadelphia and Baltimore and the smaller conservative groups—adopted hurriedly from other denominations without being adapted to Friends traditions and principles. The present writer believes that a Quaker pastorate can be developed which is consistent with the principles of Quakerism. Those principles include immediate revelation and divine guidance in individual and group life and democracy in worship and service. It is the combination of these principles which expresses itself in that distinctive manner of worship known as the Friends meeting and calls for a distinctive pastoral relationship. The Quaker pastor

may lead, he must not drive, nor even direct. He is not a superintendent or overseer. Because of the functions which have sometimes attached to the title he should not be designated pastor. For all purposes there is nothing better than the well-known and honored designation of minister.

It is possible and desirable to hold meetings for worship on the basis of divine guidance and democracy of worship. Opportunity should therefore be given for God to speak directly to individuals and for members of the congregation to worship as the spirit leads. To this end, periods of silence were customary in early Friends meetings and would be serviceable now. Opportunity and freedom in expression would be more general and would be profitable. If exercises should arise that are unprofitable these could be regulated through proper congregational agencies without destroying freedom in worship and service. Young people are not driven away by such meetings if they are held in the life. Many of our best young people prefer this kind of meeting.

The same principle of democracy should apply in the meetings for business, in committee work and in all the activities of the congregation. A leader and mediator in these varied activities seems necessary. This function may well be performed by a minister specifically engaged for the purpose. For example, it is not necessarily his function to do the whole work of so called pastoral visiting. He should co-ordinate the activities of other qualified Friends in this service.

The ministers' specific preparation for the relationship and service thus indicated involves, first, a knowledge of Friends principles and practices as they have developed from the beginning. The curriculum should include the experience and ministry of George Fox as related in his Journal; the growth of the Society of Friends under the leadership of George Fox and his associates; an extensive study of distinctive phases of Quaker belief and practice, as, the ordinances, worship, war and peace; selected books and passages from the writings of Isaac Pennington, Robert Barclay, Joseph John Gurney, John G. Whittier, John Wilhelm Rountree, Rufus M. Jones; characteristic biographies, as Margaret Fox, William Penn, John Woolman, Elizabeth Fry, Stephen Grellet, Allen Jay, George Cadbury, the books of discipline of the Five Years Meeting, Philadelphia Yearly Meeting, and London Yearly Meeting.

Finally, all young Friends and particularly those who are preparing for leadership should have the opportunity of attending meetings and participating in service based on the principles of divine guidance and democracy in individual and group worship and work. Here as elsewhere example is more influential than precept. Atmosphere is as essential to development as is food for thought.—SAMUEL L. HAWORTH.

We present here another one of the letters received in this correspondence.

QUAKER HISTORY AND PHILOSOPHY DESIRABLE

A Friends pastor should of course have a liberal education acquired either at college or by wide, extensive reading. By a liberal education we mean a fair comprehension of human achievements in science, art, literature, and social organization and a fair acquaintance with the history of man's efforts to make these achievements. In this study of the road man has traveled and his present state of civilization, the preacher should give especial attention to Biblical and other religious literature including an introduction to the history of the Christian church and faith.

To this general cultural training the Friends minister should add a special study of Quaker history and biography, finishing with present movements. He should study a selected number of books which undertake to set forth the Quaker interpretation of Christian faith selected from different times and localities. He should give an especial study to worship amongst Friends from a historical, cultural and philosophical viewpoint. A compilation of poems, customs, and discussions which deal with this subject would be highly desirable as an aid to the student in this study. Finally, the Quaker pastor should study the philosophy of Quaker organization, its democracy, its strength, and its weakness; then try to work out a practical program for a Friends pastor that would embody these Quaker ideals.

Each Friends college should offer a year's work on these special Quaker subjects and every young minister or prospective minister should be strongly urged to take it either in preparation for his theological course or in preparation for his work if further school training is not possible.

It does not appear feasible to establish a Quaker Theological School or special institution for training ministers. The ministers even in their training school should not be separate from other folks. Besides this our educational load is already too heavy. Our colleges are not yet properly financed and until this is done other educational projects should be delayed. The time has come, however, when our colleges should make a larger direct contribution to the specific Friendly training of our members and ministers.

Of course the training of our members should begin a long time before college days. The foundation should be laid back in childhood. There is a great task that falls to the Board of Religious Education and its Sunday School organization. But even before Sunday School days the home should be making its contribution. There should be a great program beginning in the home training and running through the Bible School and on into the college.

The democracy of our faith and government demands this training. Our Friendly viewpoints must be put across to our whole membership if the work of our Society is to be successful.

Let me propose a training for our ministers. They should first complete a course in a Friends college. Then they should take training in an interdenominational or non-sectarian theological seminary or school of religion, giving special attention to *methods* of Christian work.

In a program like this, where is the specific Friendly training to be secured? Of course it must be done in the Quaker college, so, if it is done, the Quaker colleges must provide the courses.

May I go still farther and suggest what these courses should be? First, there should be at least a years' work in Quaker History and biography. There are three periods of Quaker History: the beginnings and growth; the periods of quietism and disciplinary activities enlivened by the great journeys of traveling ministers; and finally the modern period of diversified activities. I am suggesting that the first half year should be devoted to the first two periods and the last half to the third period, because I believe that in the classroom group under competent leadership all the modern movements should be tested in the light of the whole of Quaker history and in the light of primitive Christianity.

There should also be a course in the spiritual interpretation of world history. There is such a great emphasis on worship in our Quaker practice, it appears there should be a course devoted to the study of this subject in which Quaker customs and philosophy should be compared with other forms and customs.

Other courses should deal with distinctive beliefs and practices, with spiritual democracy, with organization and possibly other phases of Quaker life and thought. In addition to courses offered for informational purposes, there should be a seminar in which teacher and students should devote themselves to working out original methods of applying Quaker ideals to the modern meeting and to modern life in general. Out of groups devoting themselves to such studies as these, we might hope to develop the Quaker ideal for a pastor, if their conclusions are checked up with actual community work.

There are three handbooks that it seems to me are greatly needed in Quakerdom today. One should give us a complete pro-

gram of religious education beginning with the primary class in Sunday School and extending through the college course. We need such a book to guide us in coordinating our religious training. Another should be a handbook for home training. A third should be a compilation of writings, poems, and customs of Quaker worship.

In order to complete a program for the distinctly Friendly training of our ministers and members and provide material for the work, may we not propose a joint commission selected from the Board of Religious Education, the Board of Missions, and the Board of Education.

If some good Friend who is interested in seeing such a program worked out should see fit to provide a fund of \$5000 or more to finance the task, the gift might result in a great contribution to future Quakerism.

The foregoing suggestions are made, not with any assurance that they are the best that can be made, but rather with the hope that they will be stimulating and that they may form a basis for further discussion in our efforts to find the solution of this problem.

Guilford College, N. C.

Shepherd of Our Flock

BY EDITH HARROLD TURNER

Gentle and kindly, he stands at the threshold,
Patiently watching and keeping his sheep;
Never forgetting a strayed or a lame one;
True to his vigil, though others may sleep.

Black sheep and white sheep, all in his meadow,
All to be guided and all to be fed;
Great Sheep and small one's, but always he's ready,
Guarding as tenderly as they are led.

Loving us dearly, how deeply he sorrows
Over an erring one gone from the fold;
But what rejoicing over each weak one,
Which he can save from the dark and the cold.

Trusting our shepherd, we all strive to follow
Up through the meadows, his leadership fond,
Till we are ready to step through the gateway
Into the Great Shepherd's green fields beyond.

Muncie, Indiana.

With "Susie" in Tennessee

BY ELIZABETH MARSH

The Young Friends Secretary has been visiting again, and has wished a good many times that she could have been accompanied by a lot of her friends. She did go in the company of two of them, and what a trip we three had in our dignified Ford sedan, Susie! Ruthanna Simms, Estelle Hewson and I ventured forth on the morning of November 2, with Belltown, Tennessee, as our goal. Susie tried to frighten us by having a flat tire before we got out of town, and a drizzling rain reminded us that our beautiful Indian Summer weather was probably past, but we refused to be squelched, and were soon pushing steadily south.

Not being disposed to hurry too fast over unfamiliar, slippery hill roads, we got only as far as Cynthia, Kentucky, by the first nightfall. Next morning Susie insisted on a new brake-band before attempting any more Kentucky mountains, so we got a late start, and the second night found us at Middlesboro, three miles from Cumberland Gap. It had been a beautiful clear day, and the autumn colors fairly flamed at us in the bright sunshine. Each time I encounter such beauty I think, "Surely I have never seen anything lovelier!" And then there troop into my mind the memories of all the other beauty spots

visited, and I decide that beauty is everywhere in one form or another.

We decided that three days on a trip surely gave us the standing of full-fledged "tourists," so we invaded a big Tourist's Inn at Middlesboro, and fairly rattled about in the almost-empty hugeness of it that night. It was such a fascinating place with its rustic furnishings and huge fireplaces that we feared we might lose our authoress, Estelle, if we loitered in such an interesting story-plot location, and seven o'clock next morning found us ready for the last lap of our journey.

Madisonville, at four p. m. and there we were to "take to the hills" in reality, for

twelve miles back in the very heart of the mountains lived the Ransomes. Inquiry revealed that they lived on the "Ball Play Road," which we "couldn't miss." Apparently everyone knows the Ransomes, and we continued to discover while in that region the high esteem in which they are held everywhere, and the extent of their influence, not only among the people with whom they work directly, but in the civic and religious activities of the whole country. And what a little haven we found the home to be from which this Friendly atmosphere is radiating! Attractive, roomy and comfortable we found it, and not even oil lamps to remind us that we were out in the mountains twelve miles from railway or telephone! As we went about in the hills, we appreciated more and more what an achievement the building of this lovely home had been. A warm welcome and a wonderful supper greeted us, and early in the evening we began to drowse.

Next morning we had a better look at the "place." Several acres of ground belong to the church and home, and on this land are located the home; the Manual Training shop where Edward Ransome helps and teaches the mountain men and boys; and the new green-shingled "Church in the Wild-wood." Few of our meetinghouses anywhere in Quakerdom are more attractive or more appropriately furnished than this Oak Grove chapel, where Sunday School is held every week and meeting for worship once a month. Since the Ransomes minister to five different groups, separated by mountains and connected only by rutty, winding roads, they do not get to each place oftener than once a month.

We were starting at 7:30—not by car or horseback or buggy, but by *hack*—to the church farthest removed from home, Roger's Chapel. A "hack" is a cross between a carriage and a spring wagon (Nebraska will understand that description!) drawn by two horses. Only four can conveniently get in, and as Daisy Ransome had a class of girls coming to sew in the afternoon, she did not go. The rest of us clambered in, and for the next three hours wound our bumpy way over the mountain roads through a perfect wilderness of beauty. Such red reds, and such green greens! Such clear bird calls now and then! Vagabond by-paths constantly invited us to stray away from the trail, and had we followed them, we should probably have discovered ourselves at the door of some isolated mountain home, accessible only to pedestrians or horseback riders. We passed Sheep's Pen Hollow, which has never been invaded by horse or wagon. Frequently we passed a one or two room home, and at intervals a turn in the road revealed a quite attractive building. Traffic was light, as we passed only the mail man and one or two other persons in the three hours, so we had ample time for full enjoyment. Our faithful steeds, Dan and Jim, served us well, and we relieved them in the steepest part of the trail by tramping.

About 10:30 we halted at the Hugh Belcher home to warn them of our proposed descent on them for dinner, and then drove on to the church. It was a little frame building perched on the side of a hill, furnished with home made benches and a pulpit and a stove in the middle. We called briefly at the homes of two of the married daughters of the Belchers, one living some distance off the road on a hillside, with the only available water supply nearly a quarter of a mile below. Then we returned to the two-room Belcher home where we toasted before the big open fire and visited until dinner was ready. Having no windows in their homes, doors are always left open to admit light, so we were joined now and then by chickens and a cat, they no doubt feeling, as we did, the chill of the damp cold day outside. Two of us not being married, we found ourselves in that group of people generally known as "quare women." But that did not affect in the least the beautiful spirit of hospitality and genuineness we felt there; and the liberal doses of draughts of cold air served with our dinner were almost unnoticeable as we partook of chicken and sweet potatoes.

Dan and Jim having rested sufficiently, we boarded the hack again after dinner, and by four we found ourselves back "home," basking in the warmth after the chilly day of mountain riding. Before going to bed, we walked over to the nearest neighbor's to watch the burning brick-kiln. Mr. Best was trying out a new mixture of clay which he hoped would make good bricks.

Meeting at Oak Grove was not well attended next morning, first because it was a morning instead of the usual afternoon service, and second because it was cold; it snowed almost "shoe mouth" deep on Saturday back farther in the mountains! However, we enjoyed the first group meeting with the mountain Friends, and in the afternoon visited Farr's Chapel (by car this time) before going on to Chestnut Valley where we were to have a meeting about "candle lighting time" that evening. Mr. Ransome left us three wanderers at the Bivens' home, while he went home to do the chores. Sophia Pribbenow lived here for four years until her health broke in the work of teaching, and now Pearl Redding lives there. How everyone does love these Friends who are living among them! A people of few words and little emotional demonstration, they become articulate when speaking of the workers who are demonstrating sincere friendship for them. We ate supper with the Bivens, and at the evening meeting were surprised to see most of the people who had been at Oak Grove in the morning, together with a number of new faces. This made us feel that we were among old friends.

Try as I would, I could not quite convince myself that I should remain at Ransome's for a month as I wanted to do, so with great reluctance I departed next morning, Mr. Ransome taking me into Madisonville to the train. I left Susie and the rest

of her crew until Tuesday morning, when they were to join me at Friendsville, about fifty miles away. I was sorry not to visit the last church—Maynard's Chapel—but we were due back in Richmond by Thursday, and I could not return without making a long-hoped-for visit at Friendsville.

It was most interesting at Friendsville to meet the children of the people we had been meeting out in Monroe County, and though my stay there was only from one morning until the next, it was time to meet practically all the students; to meet with the Faculty and also to visit a number of classes; to meet with the local C. E. Executive Committee; talk to the group briefly in Chapel; to visit some of the local Friends, and to have a thoroughly good time. The equipment seems very inadequate when one first approaches, especially when the approach is made through a drizzling rain. But it does not take long to discover there a spirit that goes far toward overcoming physical obstacles, and there also began to appear many evidences of improvements. Some splendid Manual Training equipment; the realization that the school owns many acres of land; a strong faculty; an eager student body all bespoke much for this school that is doing so much in the way of promoting Christian education in that region. Eight people are on the teaching staff, and this small group carries much of the responsibility for the local C. E. work and other church activities in the community. Hugh Borton is continuing to serve as Principal this year, with his wife as able office assistant and part-time teacher. By the way, have any of you readers discovered any musical instruments for the music department there? You recall that Mary Sprong, head of the music work (and she is busy from 6:45 a. m. until five p. m. every day of the week but one) wrote to you through THE AMERICAN FRIEND columns some time ago, soliciting any instruments that might be available for an orchestra there. She will welcome any you can send, I know. And I advise any of you who have the chance to do so, to visit her down there.

In spite of much rain, Ruthanna Simms, Estelle Hewson and Susie appeared almost at the appointed time, and after a short stop there we headed for home. We were sorry we could stop in Knoxville only long enough to greet the Snavelly's and see the fine new church Friends are just completing there, but time was getting short and the weather was not favorable. We stayed in Middlesboro again the first night, and next day drove all the way to Richmond. At least we arrived before time to go to work on Thursday—but not much! We are just barely past the yawning stage!

The social covenant between all classes of the community needs to be woven strand by strand through long years of mutual helpfulness and goodwill, of peace and prosperity, if it is to endure the strain of national peril and disaster.—W. H. BENNETT.

A Russian Inventory

The Second in a Series of Articles from the A. F. S. C.

BY ANNA J. HAINES

It is a curious fact that most of the references to Russia in the current newspapers and magazines are expressions of feelings, of attitudes, of emotional reactions toward what is thought to be meant by various activities in present-day Russia. It is quite unusual to see an article intended for public reading which devotes itself to simple statements of fact, backed up with statistical or documentary proof. True, one gets autobiographies of individual experience, but almost always without the setting which might enable one to estimate how typical such individual experiences are, or what proportion of Russia's millions of people is represented by such accounts. A recent issue of *Current History* is much to be congratulated in that it collects a series of articles, quite uninteresting as thrillers, but full of information about the present conditions in Russia.

All of the writers, whether Communists or violent anti-Communists, emphasize the fact that the New Economic Policy, introduced by Lenin in 1921 and adopted through Russia in 1922, marked a distinct break with the original doctrine of workers' control and state ownership of all sources of wealth. This new policy provides for private control of land, mines, factories, etc., on long term leases from the Government, amounting practically to private ownership. It provides for foreign trading and rapid development of natural resources, and encourages such conciliatory attitudes toward other types of government as will conduce most readily to extension of foreign credits and trade facilities. It brings back to Russia industry the wage system and competitive methods, and to the Russian peasant encouragement in individual ownership and a fixed money tax on his land. Many of the older Communists, comprising the so-called "Opposition," regret these changes, feeling that it would be better for their party to suffer temporary failure and even eclipse rather than to continue in power with its principles so compromised. It is, however, undeniable that the recent rapid improvement in the economic status of Russia dates from the adoption of the New Economic Policy.

The immediate basis of Russia's wealth (her mineral and other natural resources are practically undeveloped) is agriculture. Therefore, the number of acres under cultivation is a reliable symptom of her economic health. If we take the acreage of fields cultivated in 1913 as represented by 100% we find that there was a gradual decrease in the use of the land until in 1922 only 56.6% of the former farms were being cultivated. But with the introduction of the New Economic Policy there was a

prompt response in peasant activity. Each year thereafter shows an increase of cultivation until in 1926 there were 87.9% of the pre-war fields in active use. In agricultural output 97.7% come from private owned farms, 1.5% from state owned farms and 0.8% from those managed by groups of people working cooperatively.

If we turn to industry and trade we find a different situation, yet the same improvement in condition. In these fields the theory of Communism has greater hold in that the state owns and controls the greatest per cent of business: it is in complete control of foreign trade but private ownership and management is permitted in domestic trade and in industry.

A country's foreign trade usually gives some indication of its economic life. If we take the pre-war year 1913 as represented by 100% in both export and import trade we find that the year 1921 records 14.6% as the figure for Russia's imports, and 0.7% for its exports. This is the low water mark. Succeeding years show a steady growth until 1926 registers 30.2% for imports and 27.3% for exports. These figures, of course, are far below those of pre-war days, but they represent a fairly rapid recovery from the chaos caused by war, blockade, famine and the earlier economic theories. If we pick from these figures those particularly relating to trade with the United States we find a great increase since pre-war days. In 1925 the annual exchange between us and Russia amounted to \$100,000,000 more than twice the amount for the year 1913. Most of this was due to Russia's purchase in America of tractors, farm machinery, industrial machinery and cotton. Imports into the United States from Russia are not yet very important.

In domestic trade the state-owned enterprises now control 34% of the total, the co-operatives control 44%, and private enterprises 22%. So great is the demand for exchange of products that the capital of all these groups is increasing, but the rate of increase is greatest among the cooperative enterprises and slowest among those privately owned.

In industry the state has much greater power as it still controls all the larger sources of output. Industrial capital was distributed in 1926 as follows:

State owned 5,750 millions of roubles

Co-operatively owned 197 millions of roubles.

Privately owned 709 millions of roubles.

The output of coal, oil and cotton fabrics for 1926 was more than 85% of the output of these commodities in 1913, and all other industries show an increase over the figures of five years ago. The number of workers engaged in large industry has

increased yearly since 1921, being in 1926 92% of the pre-war figures. The average wages in actual money show about the same ratio to those of pre-war days (93.7% in 1926 as compared with 100% of 1913), but they are actually higher since the workers now have much greater benefits in free provision for health service, day nurseries, vacations, club life, etc., as well as shorter hours of labor. The post revolutionary wage per hour is higher than in pre-war days.

These figures, dull and uninteresting in themselves, are not to be neglected in any review of present-day conditions in Russia. They are perhaps a surer basis for predictions as to future events in that country than the hopes and fears of individuals.

WILMINGTON WORKERS IN CONFERENCE

In spite of the rainy day nearly every meeting in Wilmington Yearly Meeting was represented at Samantha, Ohio, on November 3, when the ministers and workers conference was held. Under the most efficient leadership of Ethel Hawkins Wall the conference proved one of special blessing to those in attendance. She brought these two thoughts: "To be Christian is to be Christ-like," and "To be a Christian we cannot concentrate ourselves on ourselves." These thoughts seemed to stand out distinctly throughout the day.

Limley J. Cook, of Jamestown, conducted the morning devotion, bringing the lesson of the Rich Young Ruler. Alonzo E. Cloud, pastor of the Leesburg meeting, gave a splendid review of the book, "The Christ of the Indian Road," of which the principle aim seemed to be to bring Jesus before the people. Quite a number of discussions followed. Mr. and Mrs. Perry, of the Londonderry meeting, sang an inspiring duet, "The Garden of My Heart." Wilmington's pastor, O. Herschel Folger, handled the subject, "Quakerism, Fidelity and Adaptability" in the form of a questionnaire which set all to asking whether or not we had adapted ourselves to the present day without losing the faith of our fathers.

After the noon potluck dinner, superintended by Anna Farr Carey, the meeting convened with devotion of the true Friendly type. Then followed discussions on Herschel Folger's questionnaire which proved very interesting and helpful.

Isaac T. Johnson of Urbana, Ohio, gave some of the high points gleaned at the Five Years Meeting, also explaining some of the business proceedings which were so interesting to those not privileged to sit in the sessions. Miss Leisure of Grassy Run meeting sang very appreciatively, "In the Garden of Prayer." Always on the alert for the good of the Yearly Meeting Clyde O. Watson, executive secretary, gave some helpful suggestions on "reaching our community." The conference closed with a period of silence when every heart asked to be led in the Christlike Way.

Past and Present at Salem

Historic Beginnings in Iowa

On Sunday, November the 6th, I had the privilege of attending a re-dedication service of the Friends Church at Salem, Iowa. This was the mother meeting of all meetings west of the Mississippi River. A historic sketch was prepared and read by Miss Edmondson who is the teacher at the Iowa White's Manual Labor Institute. So many people have passed in to Western Quakerism through the Salem gateway and so many who have gone on West are descendants or otherwise related to the pioneers of Iowa Quakerism that I thought this historical sketch would make a fine bit of reading matter for THE AMERICAN FRIEND.

—CHAS. O. WHITELY.

Hardly had the wigwams of the Indians disappeared from the "Black Hawk Purchase" on the west bank of the Mississippi River, before the Quaker appeared.

In 1800, the Quakers in South Carolina and Georgia could have been counted by the thousands; in 1909 they were nearly all gone. They had sold their lands at a great sacrifice and left the land of slavery never to return. They poured into western Ohio and on into Indiana.

When the sons and daughters of these same pioneers once again loaded their heavy wagons and moved off to the westward, they came directly to Iowa. Here upon the soil of the first free state west of the Mississippi River, was to come that which today is characterized as "Western Quakerism."

In the summer of 1835, a heavy wagon, covered with white canvas and laden with all the necessities of a long journey, might have been seen wending its way out from the lonely, pine-covered hills of South Carolina. The ox-goad held in the hand of the driver, Isaac Pidgeon, was pointed toward the distant home of his sister who had earlier married and moved to Rushville, Schuyler County, Illinois.

From her he had received many letters telling of the great inrush of settlers into the land across the Mississippi, and like many others who had risked their fortunes before him, he decided to try life in the western wilds. Accordingly he sold his small plantation for \$400 and with his wife and seven children left forever the scenes of slavery. It took him fifty-two days to arrive at Rushville, his first destination.

From there he crossed the Mississippi and in the fall of the same year located a claim on what is now Little Cedar Creek, about a mile and a half south of the present town of Salem. Here on the banks of Little Creek, Isaac Pidgeon raised a log cabin and prepared for the approaching winter, and this, so far as is now known was the first Quaker home to be founded on Iowa soil.

About this time two travelers on horse-

back made their way westward from the Fort Madison ferry-boat towards the wide and pathless prairies of the "Black Hawk Purchase." These two, Aaron Street and his daughter, were most favorably impressed with the beauty of the surrounding country. Aaron Street is quoted as saying to her at this time, "Now have mine eyes beheld a country teeming with every good thing. Hither will I come with my flocks and my herds, with my children and my children's children, and our city shall be called Salem, for thus was called the city of our fathers, even near unto the sea coast."

It seems that while Aaron Street, with his daughter, was casting about in that locality for a place of settlement, he met Isaac Pidgeon, both of them Friends of different sections of the East. These two men conceived the idea of forming a Quaker community in this Iowa country.

They, together with Peter Boyer, who had recently arrived, proceeded to lay off a town site. Not possessing the usual sur-

veyor's chain, they used a grape-vine for a measuring rod, cutting notches in it for the desired widths of the streets and alleys.

In the summer of 1836, several Friends of Cherry Grove Monthly Meeting, Indiana, decided to seek a new home in the West, and in the fall of that year they organized a party composed of the following members: Reuben Joy and Dr. Gideon F. Frazier of Wayne County; Stephen, John and Nathan Hockett, and William Hammer of Randolph County. They started on horseback to the Black Hawk Purchase, crossed the Mississippi at Burlington and came by the way of Mt. Pleasant to Salem where they decided to locate.

In the spring, these men returned to Iowa with their families. Others who came at that time were Henry W. and Abram P. Joy, Stephen and Thomas Frazier, Lydia Frazier, Thomas Cook and Levi Cammack, nine families in all. All through that summer, spring and fall, Friends from Indiana kept coming in small parties.

About the middle of August in 1837 a conference of Friends was held in the house of Isaac Pidgeon to arrange for religious meetings, after which meetings were held every week.

For eight or ten months they assembled at the house of Henry W. Joy. The first sermon preached in Salem by an authorized minister was delivered at the house of Henry W. Joy by Thomas Frazier in the fall of 1837, while he and some members of his family were here prospecting. They made a permanent residence the following spring.

On account of the continued influx of settlers, it soon became apparent that steps must be taken not only for the establishment of a regular recognized meeting but also for the erection of a meetinghouse of adequate capacity.

The Vermilion Monthly Meeting in eastern Illinois, having been most favorably impressed by their investigation of conditions in the "Wisconsin Territory," which they had been petitioned to make, granted the request for the establishment of a Monthly Meeting. Therefore "Salem Monthly Meeting of Friends was first opened and held in Salem, Henry County, Iowa Territory on the 8th day of the Tenth month of 1838"—the first meeting of the Society of Friends west of the Mississippi.

On the very day that the Monthly Meeting was established, a committee composed of Henderson Lewelling, Aaron Street, John Hockett, and Enos Mendenhall was entrusted with the matter of the building of a proper place for worship.

November 24 they were able to report that they had rented a house which served their purpose until in May 1839 a five-acre lot was purchased for \$25 and arrangements were made for the erection of a hewed-log meetinghouse with two rooms, each twenty-two feet square, at the cost of \$340.

In First Month 1839, Stephen Hockett, son of Isaac Hockett, and Ruth Pidgeon

THE LINEMAN

BY MARY DELL ALLEN

I saw a lineman go by;
I was thrilled, as I watched his long
measured tread;
With confidence, erect, he went on his
way;
He whistled a tune, as he worked that
day;
As he worked with his comrades,
The linemen.

I noted his heavy clothes;
And on his boots were spikes for climb-
ing the poles;
While the clanging rhythm of a great
iron chain
Kept time to his step again and again,
As he walked, and he worked—
This lineman.

I heard his genial laughter,
And saw his strong hand taking hold
of the work;
And in vision I saw up and down all
lands,
The great hosts of workmen lending
their hands,
As they worked with their comrades,
The linemen.

I thought, "We are all linemen,"
I saw in my vision the hosts at their
work,
And said, "No man liveth to himself
alone,
But each, for all men, is clearly shown;
We must work with our comrades,
The linemen."

Whittier, California.

proposed marriage which was the first Quaker marriage west of the Mississippi.

In 1846, having outgrown their little hewed-log meetinghouse, steps were taken for the erection of a new place of worship. So a larger meetinghouse of brick, 35x70 feet and two stories, was built at a cost of \$3,000.00. This building when completed was considered, if not the best, one of the best belonging to the Indiana Yearly Meeting. Here from far and near on May 20, 1848, a large and enthusiastic company assembled to attend the opening of this, the first Quarterly Meeting beyond the Mississippi.

In 1867, the upper story of the brick building was appropriated for educational purposes, to be known as Whittier College, and in 1874 the whole building was devoted to that use and a frame structure, 46 x 56 feet, and one story high, was erected for a church in place of the brick building, at a cost of \$2500.

On February 25, 1912 this building burned. This occurred in the afternoon on Quarterly Meeting day. Shortly afterwards, a new site was purchased, closer in and that same year the present building was erected.

For the past few years the growth of the church and Sunday School has been such that it became apparent to all that more room was needed. Consequently last spring steps were taken to raise the church building and put in a full basement and install a new furnace. The main part of the building on the first floor was redecorated and all was finished by October 1, 1927. The improvements cost about \$1300 in cash and an additional \$700 donated in labor. Seldom has an undertaking met with such hearty response and the work progressed very rapidly.

We are here today in part, to dedicate the new basement to God's work. In conclusion it seems fitting and proper to mention the names of those who have labored in this field as ministers of the Gospel. They are as follows: Levi Gregory, W. C. Pidgeon, L. T. Hill, Alice C. Lawrence, Eli Perisho, Fred Lebert, Mrs. Curtis, Melvin Smith and wife, Viola Smith, Frank Clark, Bessie Collins, Leslie Bond, Florence Baker, Lawrence Sams, Guy Harvey.

MEETING WITH GOD

In the castle of my soul there is a little postern gate where, when I enter, I am in the presence of God. In a moment, in the turning of a thought, I am where God is. When I meet God there, all life gains a new meaning. Great things seem small, small things great, lowly and despised things are shot through with glory. My troubles seem but the pebbles on the road; my joys—they are like the everlasting hills. All my fever is gone in the great peace of God, and I pass through the door from time into eternity!

WALTER RAUSCHENBUSCH.



Dear Eunice:

One of the very nicest things about any kind of big gathering is the food for afterthought it gives one. I've been very bovine since Five Years Meeting. The grass certainly was lucious, worthy of many chewings and I have improved my opportunities while I mended for the family.

One day a woman asked me to tell her the name of some book which would persuade her nine year old niece to want to be a Quaker. Now that request interested me at once for I am pretty intimately acquainted with two girls on either side of nine and I took it for granted that I wanted them to want to be Quakers. Of course I thought pretty soon that no book or series of books is going to make a child want to be anything. There are many other contributing factors, about the most powerful of which is the attitude of parents. However thee will agree with me that a child's reading does a great deal in the molding of its mind. So I searched my brain over and thought of all the books I know which contain Quaker stories, and with all due respect to the writers of such volumes I failed to find any thing I could very whole-heartedly recommend to my inquiring friend.

But the idea kept recurring and when I had a chance I put the question to one who deals in books—yea in Quaker books and when she knew the kind of book I wanted she said, "Why don't you write it?" I was grateful for the compliment and dreamed that night—at least I should have dreamed according to the hour—that I had written a charming little volume dedicated to all little girls nine years old who don't want to be Quakers, prefaced by Rufus Jones, illustrated by Edward Hodgkin and being advertised all over Quakerdom by Hollingsworth Wood! It would be good fun to search out bits of Quaker history from the very beginning down to the present and weave them into stories and plays with such a definite purpose in view, if only I had Edward Thomas' ability to create sense impressions! Lacking that and several other necessary qualifications, my dream won't come true.

But I have gone a step farther in my thinking and am asking myself whether after all I really want nine year olds to want to be Quakers. Do I hear thee cry "traitor?" I hope not. For the name Friends is dear to me, and I honor the word Quaker once given in derision and now well-beloved all over the world. It would be good to think of these names con-

tinuing always. Yet who can forecast the future of churches? Who can speak with assurance of the ways of denominations in the next decade? The last one has seen an undreamed of shift of position on the subject of war. Are other changes coming? Out of all the talk of unification of Christian bodies will something real come? How ready am I to sacrifice "That they all may be one?"

Thee sees perhaps where I have arrived. Even children must not worship a name. I want them to want to be all that the Society of Friends at its best stands for. Wherever there is assurance of direct communion with God without aid of priest or preacher, wherever there is recognition of that of infinite worth in every man, wherever there is "compassion, kindness, lowliness, meekness, long suffering, forbearance, forgiveness—love, which is the bond of perfectness," wherever out of these springs service to friends and enemies alike, there let little children of Quaker parentage be found when older grown.

Anything that thee or I can do to make them want to be that kind of people is most worthwhile is it not?

Thine,

ELIZABETH.

WABASH FATHER AND SON BANQUET

Sunday, November 6, was honored as Father and Son Day in the Friends Church at Wabash, Indiana. The pastor, Clarence Macon used as his subject: "Father, a Provider, a Pal, an Example, a Christian," which was very instructive and well delivered. The choir sang a special song, "Oh for a closer walk."

The following Thursday evening, a Father and Son banquet was given in the church parlors, in charge of the Ladies Aid Society with Miss Edna King as chairman. A short program was given in the church auditorium before retiring for the banquet. An opening song was given by the Urbana male quartet; Miss Vida Mae Jones and Wendel Gurtner gave a piano and saxophone duet, followed by a violin and piano duet by Mrs. Vera Hiffenstiel and Dr. Don Harpham. The quartet sang another number then the men were conducted to the church parlors where they enjoyed a two-course chicken pie banquet. The parlors were decorated in chrysanthemums and a color scheme of green and white was carried out on the tables, and the waitresses wore green and white aprons and caps.

At a special table were seated the following speakers: Clarence Macon, Garfield Smith, William Stouffer, Parvin W. Bond, Frank Gurtner, William Jones, Prof. Paul Stone, Lamoine Jenkins, and the Urbana quartet. Short talks were given by each speaker, each bearing on the relationship of Father and Son. The Urbana quartet sang several numbers, which were very much enjoyed. There were one hundred one fathers and sons present.

Mexican Child Life

BY REBECCA J. PARKER

This winter many Friends will be studying "A Straight Way Toward Tomorrow," "New Paths For Old Purposes," and "The Adventure Of The Churches." As collateral reading for those engaged in the study, articles dealing with various phases of Friends mission work will appear in THE AMERICAN FRIEND. Rebecca R. Parker, who contributes this article, has spent some years in Mexico.

My knowledge of Mexican children is limited to the ones I have known, but let me introduce you to my Sunday School class. On the bench are Josefina and Carmelita; then next is Laura with her three sisters, Clementina, Raquel and Maria; on the three little chairs are Maria Luisa, Aurora and Enrique and his baby sister who can barely stand alone. As we have two new members today we shall sing them our welcome song. Now may we fold our hands and sing our morning prayer. Here come five or six more in time to tell us about the pictures of last Sunday's lesson. Now that we are all quietly seated, the assistant tells the new lesson and passes around the big pictures that all may see. Next they answer the roll call with the golden text and put their collection in the little basket. You see you would feel very much at home in our Sunday School class. But I am sure you don't have as many pretty brown eyed little folk as we have here. Rachel's head is covered with tight brown ringlets and she folds her hands so cunningly as she sings in Spanish, "We thank the Heavenly Father."

NAMING BABY BY THE ALMANAC

Mexican children are very courteous. When I ask the visitors their names, all I can gather is "at your service." Their names sound very strange to us and are nearly always for some saint. The other day a baby boy was born in the home of our mozo (or school janitor). When I asked him what the baby's name was, he said he didn't know yet because they couldn't find the almanac.

However, there is one difference between the Mexican children and our little folk. As a general rule the Mexican children are not so active and I believe it is because of faulty diet. They eat just the same things as their parents do and frequently have coffee twice a day. The beans and tortillas are very nourishing but they need green vegetables and orange juice to provide a balanced diet. For this reason I believe they are less active. Many times have I seen the little folk sit quietly by their mothers in meeting or trudging along by their side in the streets with a resigned expression on their faces. Then, too, many of them do not have regular hours for their naps and stay up late. Of course, that breaks down their resistance and they suffer with colds and all kinds of children's diseases.

So many of the poor mothers have no

training in the proper care of children. In such homes the little folk just "grow up" like Topsy, but the sad part is that a large majority never grow up. The mothers try to cure all the ills of their children with herb tea or remedies given by the neighbors, and do not bathe them until they get well. In the poor homes the patios (yards) are just dirt without any grass, and usually the floor of the palm hut is also of dirt. In such surroundings it is next to impossible to keep a crawling baby healthy.

LITTLE PLAY-LIFE FOR OLDER SISTER

The sister of five or six will look after the baby while mother is washing or kneeling over the "metate," grinding the corn for the tortillas or bread which must be made hot twice and usually three times a day. The baby cries, so sister carries it in her arms, her little back bending under the heavy weight. Mexican babies are usually fat for they eat so many tortillas made from corn, and much candy. The little sister lugging around the baby all day is a very discouraging sight. What chance for a normal childhood does that little girl have? Their tired little old woman faces are pitiful. However, in some homes I have seen a hammock made from a sack where the baby can rest part of the time and give sister a chance to play.

Many mothers make their little girls rag dollies. Sometimes the girl plays with the cat and her kittens. The dog is ready for a run, too, or stands begging a piece of sweetbread. Her brothers are playing marbles and she can watch them. Often she helps them make bright tissue paper kites and in turn they will pull her down the street in their soap box wagon.

The children of the well-to-do class have advantages of school, usually private, and a cultural education including music and painting, dramatics, travel and a round of social functions and fiestas. The patriotic fiestas are numerous and the participants are frequently in the costume of the Spanish ancestors or the picturesque dress of the early Indians. Even the tiny tots have their costumes and learn the folk dances and songs of their romantic country.

At carnival time it is the custom to decorate floats with flowers and streamers in elaborate designs. One very famous celebration of the spring festival is the battle of the flowers. There is always a queen with her court. Thousands of pesos are spent on the costumes. It is the pride of a young girl's heart to be chosen the queen of her village. The long parade of autos and carriages starts and they are showered with flowers, confetti, and streamers from the crowd. The revelry lasts until late at night with a band concert, fireworks, promenading in the public parks and dances at the club rooms. For the spring festival as well as the 16th of September every young girl must

have a new dress and slippers or she is heart broken. Even the poorest enter in these fiestas and enjoy them to the fullest.

CHANGING LIFE OF YOUNG WOMEN

The "senoritas" do fancy work and take music lessons. Beyond this they have practically nothing to occupy their time or their minds. Some of them go to the University and prepare for teaching, but not many. Marriage is still the goal of every girl's heart. The religious life of this class is very formal as they are nearly always Catholic.

It is from the middle class that the greatest hope of the country springs. These young people are energetic and anxious for enough education to get them a position. Office work is the most desired and next, clerking in a store. Those who finish normal school receive the title of professor and this opens up to them lucrative positions. They are then able to earn enough to feel their independence and buy the pretty clothes they love. They are grasping for the better things of life and are easily influenced.

The Government is doing much for their education, with night schools and special courses in fruit canning, sewing, home industries and hygiene. It is from this class that we draw most of our students in Penn Institute. They are bright and want to better their condition. It is our task to help them realize that life is not complete without the religious side. There is a very strong materialistic tendency in Mexico, especially among the men. It is our chance during the few years that they spend in our schools to try to change their ideas of the essentials and give them a vision of the more abundant life. For this reason Christian boarding and day schools are an essential to Mexico. The Government is doing much for the education of its people but it is the task of the Protestant mission schools to give them the Christian viewpoint of life.

(To be Continued)

A SUBTLE IRREVERENCE

It is so fatally easy to drift into the habit of offering God the easy sentiment of worship whilst diligently prosecuting the service of our own selfish interests in all our practical life. This offering to God of a weak emotionalism whilst withholding from him our every-day energies involves such deep irreverence that it greatly corrupts the soul. From such a practice springs the condition which can stone the prophet who calls sternly for appropriate action. Beneath that weak emotionalism the heart can harden desperately in disobedience that has become so strong a habit as to bind the soul in all but unbreakable bondage. It was the folk of whom it could be said, "This people honoreth me with their lips, but their heart is far from me," who crucified Jesus—men of regular worship, religious leaders who resolutely refused to permit the character of God to affect their every-day conduct.

FROM YOUNG FRIENDS OF ENGLAND

Howard and Elsie Diamond Carry Message to American Young Friends

Knowing that my wife and I were coming to America as Fraternal Delegates to the Five Years Meeting, the English Young Friends Committee asked us to bring to all Young Friends in America, of whatever group, the following message. We were able to read it to several groups of Friends, and at the Young Friends supper at Richmond, but I would like to write this brief explanatory note in order that the message may be printed for a wider circle of readers.

We were very much impressed at our last Committee meeting (By the way, our Committee in England is open to all young Friends to attend; it has no fixed membership) with the message from the Oskaloosa Conference about Worship. We could see that there had been a spirit of seeking about the Conference which we have known so deeply in our own Conferences. It happened too that at the same meeting we had a report from some of our number who had visited several groups of Friends in Germany, and this report, also spoke of the same spirit of seeking after the will of God, among Friends over there.

This leads me to say that I am concerned that as time goes on we may, as groups of seekers after truth in England, in America, in Germany; in whatever countries the name of Quaker is found—draw together in deeper fellowship, helping one another, finding deep fellowship together, together seeking always for Truth. So may we find as time goes on that there is a true Quaker fellowship larger than the confines of any Yearly Meeting, of any continent, and that the word "Quaker" denotes a way of life, a fellowship which draws in, links together, and expresses a certain attitude to life which is the same, whatever our race or nationality.

Friends in England watch with the deepest interest the work of Friends in America, and we can help each other immensely in our work (which is often so different in different countries) if we come together frequently in prayer and fellowship, divided though we may be by miles of ocean.

To Young Friends in America
Dear Friends:

We, a group of about fifty Young Friends, representing Young Friends all over England, have met this week-end at Kingsmead, Selly Oak, Birmingham. We have had forced upon us by a knowledge of social and international conditions the need there is amongst us for a much simpler way of life and for far greater honesty in thinking out our own position in the society in which we live.

We realize that it is only in so far as we ourselves experience this life that is Quakerism, understand what meaning Life itself has for us, earn for ourselves the great and rich inheritance that is ours, and honestly face the implications that arise that we can have anything of value to give to others. We have need for deeper faith and bolder experiment.

We have realized that we are not alone in this search; that others than ourselves are also seekers in this quest, and it is because we know that you too, are seeking for these same things in facing the problems that are yours, that we send this message to you.

We believe that if we are true to the value of our Quakerism we shall find the way together to the solution of the many problems that trouble us. We need the help of each other in what is, for us, the biggest call to our youth and to our faith.

On behalf of the Young Friends Committee,

JOAN RIDGES AND RICHENDA PAYNE,
Secretaries.

HOWARD DIAMOND, *Chairman.*

A TRIBUTE

"He liveth long who liveth well;
All else is life but thrown away.
He liveth longest who can tell
Of good deeds truly done each day."

At her home, 2836 Indiana Avenue, Kansas City, Missouri, Anna W. Williams passed into the higher life October 5, 1927.

Anna White Williams, eldest daughter of David F. and Angelina Hough White was born March 4, 1877, at Fountain City, Indiana, and there spent the earlier years



ANNA WHITE WILLIAMS

of her life. On February 6, 1896, she was united in marriage with J. Edgar Williams, also of Fountain City. To this union were born three children; Esther Miriam, who died in 1916; Marjorie, now teaching in Smith College; and Russell Conwell, of the home in Kansas City. Excepting a period of two and one-half years, during the illness of the eldest daughter, Mrs. Williams spent her married life in various parts of the United States in pastoral work with her husband. Funeral services were conducted at the Friends Church in Kansas City where her husband is pastor, following which her body was taken to her old home at Fountain City, Indiana, and laid to rest in beautiful Willow Grove cemetery. Besides her husband, her daughter, and her son, she leaves her father, three sisters, and a multitude of friends throughout the country to mourn her loss.

Reckoning her life in deeds and not in years, Anna W. Williams lived long and well. She lived so by gratefully accepting the measure of talent given to her and by investing it wisely and conscientiously in the service of humanity. Besides performing so capably her part as wife and mother, she also found time to give much valuable service to activities outside her home; and no one, perhaps, but a minister's family can realize to any great extent what countless demands are made of the minister's wife. Her spiritual insight, her untiring energy, and her devotion to service made her a tower of strength to her husband in his work as minister, as well as a constant inspiration to the churches which they served. She was deeply interested in young people and her joyful spirit attracted them to her. A well-balanced mind and executive ability of a marked type fitted her well for the positions she has held and the work she has done in various ways and places in missionary, W. C. T. U., and young people's activities.

However much may be said of her life and work in public, no less can be said of her private ministrations. Many a sick-room has been lighted up by her radiant personality; bereaved ones have found comfort in her words; and heavy hearts, weary under the burdens of life, have been cheered and given fresh courage to go on, because of her friendly sympathy.

Her life is a benediction. "Her children arise up and call her blessed; her husband also, and he praiseth her. * * * and let her own works praise her in the gates."

MARGARET J. BAIRD.

Kansas City, Missouri.

The truly devotional life is the life that is wholly devoted. It is the life in which the conduct of every-day affairs is so carefully consecrated to the divine purpose, that it is itself a form of prayer, a continuous expression of one's yearning for the triumph of the divine will, producing a marked effect upon the quality of those other seasons of verbal and personal approach to God.

A. D. BELDEN.

Wedding Customs in Palestine

BY EVA RAE MARSHALL

The little Moslem village of Beireh joins the Christian village of Ram Allah. In both places old time wedding customs are still preserved as they are in many places in Palestine; but in the cities such celebrations have largely died out.

A recent wedding in Beireh lasted for a week—the length and gaiety of a wedding celebration is in proportion to the wealth and social standing of the bridegroom. In this case the bridegroom was from a well known family and had been to America. He paid fifteen hundred dollars for his bride, which is an ordinary sum. In olden times the marriage was arranged without consulting the girl, but now she is asked for her consent, and the man promises in the presence of the villagers to be loyal to her and to take her with him wherever he may dwell. The betrothal is the occasion of a feast for which a sheep is killed.

During the nights of celebration preceding the wedding the villagers gather for music and dancing. The men stand in a semicircle and the women form the other half of the circle with the children sitting in front of them. The men then sing a weird minor tune, mostly on one note but covering a run of five notes. Half of the men sing a verse, clapping with the hands, swaying with the body, stamping with the feet or jumping as they sing. The rest of the men then take up the rhyme and repeat it. So it goes from side to side. Some one clever at verse making adds a new verse and the song continues; the lusty voices of the men rising and their actions growing more vigorous as they enjoy the sentiment of the lines. Weird shadows are cast by the swaying line in the campfire light.

The verses are love songs, songs lauding the valor and chivalry of the bridegroom and the beauty and accomplishments of the bride, songs of friends and friendship, and songs praising hospitality and congratulating both parties and their families. "If it were not for our love to you our feet would not have brought us here." "You are the Pleiades and we are the eye of the bull." "We see you to your home, but who will send us back." Between such rounds of song, the women in shrill voices give cries or sing to encourage the men, reminding one of the enthusiasm which American women give at a basket ball game. The children, also, seated in front where their eager eyes do not miss any action, echo the song and chime in with the women.

At this particular feast, a little playlet of French burlesque type is introduced during the singing. A young man dressed in a beautiful red silk embroidered garment, raising flowing sleeves high from side to side, personates the bride, and dances to the rythm of the song, turning in

many circles. A "Funny man" in fantastic costume, blackened face and hands, takes the part of the villain. As in the Arabian Nights tale of old, from which the story has probably come, he runs away with the bride. She is finally rescued by the bridegroom who beats the villain soundly, at which he rolls over in moviesque style to the great delight of the children. Thereupon the "funny man" takes after them and chases them roundly while they howl in excitement.

Between the periods of singing and dancing, the groom and his assistants dispense coffee and cigarettes to the men of the village who have come out of respect to him to sing at his wedding. While the men are drinking coffee, a women's high voice pipes out, "Good appetite to you who drink the coffee and again four appetites to the drinkers. And anyone who does not wish you good appetite, may she have a stomach ache and take medicine which shall hurt and not heal." Then she begins to sing against the enemies of the bridegroom, bringing to mind the women who stirred up jealousy in the heart of Saul by singing, "Saul has slain his thousands but David his tens of thousands."

The closing part of the ceremony, which may continue all night and into the morning, is a dance called the Dabkeh, done by men in a circle. A man with a shepherd's flute, or nayeh, stands in the center and plays, following the men around the circle. One of the dancers with 'kerchief high in the right hand, leads the formation, keeping time.

The men and women never mingle at these celebrations, and their dances are always separate. The men have but one tune, the women have many and their dances are numerous and beautiful. Sometimes a spectacular one will be done with a water jar on the head.

The outlay of the bridegroom for his

wedding is heavy for he furnishes new wedding garments for his relatives. These may be costly and elegant. In return they give gifts of money, according to their means. On the wedding day relatives, friends and those who have given gifts are included in the wedding feast. This takes place about ten o'clock in the morning. The chief dish is called mansef, a sheep is killed and a dish is made of bread, rice, broth and meat. For this celebration, the women paint their hands with henna, and the bride paints her feet as well.

East is East and West is West, and it is especially evident in comparing a Moslem wedding of the East with a Christian wedding of the West. In one the man is the dominant figure, as the bride is not seen during the festival until the time of the wedding and then she comes veiled to the altar: in the other the bride, with gown, veil, flowers, attendants and gifts is the center of interest; in one a wedding is the occasion of much gaiety and merrymaking: in the other marriage is a sacrament of deep solemnity.

Ram Allah, Palestine.

SEEING JESUS AS HE IS

The greatest debt that we owe to recent discoveries is the light they shed on the character of Jesus. Here it would seem to be all gain, though here, too, there has been misunderstanding, and some complain that modern discoveries are taking away their Lord. But to see Jesus as he was, as his contemporaries saw him: to watch him grow and develop; to see him as part and parcel of the race he came to save, sharing with them human nature to the full; to bring him from the pedestal of artificiality and conventionality to the life of the market-place and the street; to replace the theologian's Christ by the Comrade and Brother of us all—this is surely all gain. If modern discovery has stripped anything from Christ's divinity, Christ could not have been divine. No one who is filled with the Spirit of God, who shares the divine Essence, can ever be stripped of that by any discovery. Nothing can shake the truth. We may have to modify our opinions, and to use words in a more accurate sense, but that we do gladly when the evidence compells. We can say without fear of contradiction that at no time since the first Christian century has the figure of Jesus stood forth so real, so compelling, so loving, so natural, so full of meaning, as today. The wrappings of centuries are being stripped off him, and we are coming to see him wrapped only in the swaddling clothes of the Bethlehem manger. Many of us feel that the one hope for the world is the re-discovery of this new—and yet ever old—Jesus, and the molding of our lives upon his policy and principles. Hence, we welcome anything that makes him more real and living, and our hearts go out to him with a "Speak, Lord, thy servant heareth."

GERALD K. HIBBERT.

THE FOUNTAIN PEN

BY J. L. SPICER

Only a tube of rubber
Holding a pen of gold,
Through which some drops
Of blue black ink
Do good, or harm, untold.

You may write to cheer and comfort,
Or mar the lives of men;
Burden or brighten,
Blacken or lighten—
Which way do you use your pen?

Is it a fountain of joy,
Sending only good news?
Comfort and cheer
May be brought near,
If you let the Master use.

Christmas Hints

For Friendly Shopping Lists

Some of you have been asking for new shopping lists for the Christmas boxes you plan to send to our Tennessee mountain communities and to our Oklahoma Indian Missions. It is a joyful thought that each year more Friends, east and west, are lengthening their Christmas lists and bringing home from their holiday shopping trips mysteriously happy packages which find their way into the Great Smoky Mountains or over the Ozarks into Oklahoma, in addition to those which have gone earlier to Africa Palestine and Latin America. These packages seem to be leaking happiness at both end, which is producing annual epidemics of goodwill and Christian fellowship. We are strong for the Christmas boxes and delighted to pass on a few secrets we have discovered as to what will multiply their value.

We suggest first of all that you think yourselves into the places of boys and girls starting off for their first trip away from mountain homes, backwoods cabins, or Indian villages to a modern boarding school. What would you be most thrilled to draw out of a Christmas box if you were in their place? Or suppose you were their small brother or sister, staying at home to tramp a mile or two every day to a one-room country school "a thousand miles from no-where," going out at recess time with no play equipment and hugging an open fireplace at home to defy the wind that whistles through the cracks or the open door. It is the job of such boys and girls to build the future of Tennessee and Oklahoma, and our joy to discover ways to help them get a good start. Or suppose you were the father or mother of such boys and girls, wishing you could help them, and wanting to make home happier for them, but with little to do with. Such imagining will help a good deal towards packing our Christmas boxes wisely. There are the sick ones also, the children who do not know how to play, the babies who arrive unprovided for, and many who need shoes and clothing.

One interesting secret from the Great Smokies is that there seems to be a famine of wheelbarrows in Monroe County. So constant is the need to borrow Edward Ransome's wheelbarrow that it seems seldom at home when the 75 pound ice blocks arrive twice each week in summer and have to be carried on his back or otherwise over the long trail to the ice box. What if Santa should somehow leave one or two community wheelbarrows at Oak Grove for lending! Many people would rejoice over that gift. If your boys' class plans to send a wheelbarrow, however, it would be well to drop a card to Edward Ransome and tell him so (address Belltown, Tennessee) and if too many other

classes are ahead of you, he will tell you some other secret equally good. There might be such a thing as an unmarketable crop of wheelbarrows!

Another thrilling gift for either Oklahoma or Tennessee would be a brand-new balloon tire for one of our three Oklahoma mission Fords, or for the Tennessee Chevrolet.

Here are the lists for both Oklahoma and Tennessee:

Small children—toys, scrap-books, marbles, games (especially games of action and games for out of doors), celluloid animals, dolls, doll dishes, colored crayons, kindergarten scissors, candy, mittens, scarfs, sweaters, clothing.

School children—toys, books, games, dissected maps, ribbons, pencils, pencil boxes, lunch pails, little sewing bags, school bags, shoes, galoshes, leggings, scarfs, sweaters, aprons, clothing, handkerchiefs, stockings, mittens.

Older boys and girls who go away to school—books, dictionaries, handkerchiefs, toilet articles, especially combs, nail files, tooth brushes and holders, shoe shining kits, sewing boxes, darning bags, laundry bags, blotters, pen wipers, writing paper, fountain pens, eversharp pencils, books of stamps; tennis, basketball, volleyball, baseball, football equipment; musical instruments for use in school orchestra (especially at Friendsville Academy); loose-leaf note books, money for school books and special fees. (Five dollar gold pieces especially welcome!)

Boys—good manual training tools, pocket knives, neckties, pajamas, mufflers, sweaters.

Girls—aprons, lingerie, kimonos, scarfs, sweaters, gloves, stockings.

Fathers and Mothers—flashlights; quilts and quilt blocks, sizes 5 x 4 and 1½ x 3 inches; remnants suitable for children's garments; hosiery (with darning equipment); emergency boxes containing scissors, thimble, thread, buttons, rickrack braid, needles, elastic, safety pins, etc.; iron holders; odd dishes or money to buy them near home; cushion covers, rags, for rugs, or rag rugs already made; hot water bottles, money for purchase of home medical supplies; aprons, overalls, towels, table runners, bureau scarfs.

For young expectant mothers—safety pins, talcum powder, soap, rattles, stockings, caps, towels, dolls, booties, dresses, bibs, baby blankets. (Susie Frazier writes that a number of young Kickapoo couples expect babies before Christmas.)

Some of you want to know the ages of our own missionary children. Walter Stanley Hobson at our Big Jim Mission will be two and one-half years old this Christmas; Esther Marie Hobson is just past

one; Francis Frazier will be almost four and Wilbur Meek Frazier two and one-half. They are all confidently expecting to be remembered.

All Christmas packages or boxes should be sent early in December, by prepaid parcel post or express to the following addresses:

Miss Westine Lietzman or Miss Dorothy S. Pitman, Wyandotte, Oklahoma (for Wyandotte Indian Mission).

Eber S. and Martina Hobson, R. R. 6, Norman Oklahoma (for Big Jim Indian Mission).

Francis Philip and Susie Meek Frazier, McCloud, Oklahoma (for Kickapoo Indian Mission and Shawnee Sanitarium).

J. Edward and Daisy K. Ransome, parcel post to Belltown, Tennessee; express to Madisonville, Tennessee (for our five Christmas trees in the Great Smokies).

CHRISTMAS CARDS

Susie Frazier has supplied an up-to-date list of names of all the Indian boys and girls in the Shawnee Sanitarium which will be sent on request to anybody wishing it. We hope several Sunday School classes will send Christmas and New Year cards to these little shut-ins. They were made very happy by your Easter greeting last spring.

There are several larger gifts which our workers are wishing for and needing very much. If any of you want special information about these needs, a card to our Board of Home Missions, 101 South Eighth Street, Richmond, Indiana, will bring a prompt reply.

R. M. S.

ANTI-TOBACCO TRACTS

The No-Tobacco League has printed a large edition of one-page leaflets on "Why Smoke, Anyway?", "A Stupid Slavery," "Tobacco vs. Thrift," and "Smokeless Breathing Air." They are brief, terse, pungent. They do not pretend to be exhaustive but only suggestive and provocative of thought and discussion.

These leaflets should be put in the hands of every child and young person. Public schools, Sunday schools, Boy Scout troops, members of boy's organizations, and those who belong to young people's religious organizations should secure a sufficient supply to provide every member with a copy of each leaflet. The cost is trifling. To those unable to pay even the minimum cost, leaflets will be furnished in quantities to organizations and to responsible individuals who will promise to distribute them widely and wisely. Send a two cent stamp for samples.

Address the No-Tobacco League of America, Chas. M. Fillmore, General Secretary, 821 Occidental Building, Indianapolis, Indiana.

All things that speak of heaven speak of peace.—BAILEY.

CORRESPONDENCE AND COMMENT

These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

SEES ANOTHER SIDE OF THE SUBJECT

Editor THE AMERICAN FRIEND:

Your editorial on the subject of adequate support of ministers calls to mind what I heard Allen Jay say years ago in New England Yearly Meeting: "Friends you need not fear but what the Lord will take care of his ministers; but I will not say how it will fare with the meeting that does not do its part." I O.K. what you said on the side of ministerial support, and say nothing on that side of the subject.

I would like to ask the minister who thinks of giving up the ministry for the lack of sufficient support, "Who called you to the ministry? If your call was from the church, you may be justified in giving up the work. If the call was from God you had better go slow; you have not suffered near what the Master suffered for you."

I found years ago that I was to serve the Lord first and the church by the will of God. I also learned that I was not to trust the church; but trust the Lord to manage the church for me; he has done much better than I could.

As my call was from God I have looked to him for my support. While it has not always been all I could wish, I would endure again for his sake all that came as my lot. I have not resisted unto blood.

Why not an editorial on this side of the subject?

S. A. Wood.

Knightstown, Indiana.

WANTS BOTH PUDDING AND PIE

Editor THE AMERICAN FRIEND:

In reading the many interesting articles on what kind of meeting Friends should have for worship, whether a silent unprepared meeting or a programed meeting, I feel very much like the boy who, when asked if he would have apple pie or plum pudding, replied "I would like both."

Are there not 24 hours in a day and 7 days in a week? If there are two Friends that wish to worship in a silent meeting I feel that all such should be encouraged to do so. If there is one person in the world that can not be reached with the gospel in a silent meeting I feel that some one will be moved of the Holy Spirit to arrange such a meeting as will reach that person. Not what kind of a meeting, but how many kinds of meetings are needed to reach all the people in the community, is the vital question.

That many have been led to a Christian life in silent meetings is very evident; but

have not as many if not many more been led to this new life by Christian preaching, Christian song and even been attracted to that message by the base drum of the Salvation Army?

So no one kind of food is suited to all ages and conditions of men. We all agree that we should be guided by the Holy Spirit in arranging for any meeting. May I have both pie and pudding at different times?

A FRIEND IN NEW ENGLAND.

"A FREE SUPPLY FOR ALL YOUR NEEDS"

I awoke from slumber with the thought contained in those headlines, which made such an impression on my mind that slumber departed not to return any more for the night. Figuratively speaking, I saw if any firm were to challenge the world to become a patron of its business, the world should have the benefit of all that is included in the challenge without money or price, to meet the needs of all as long as they lived. For instance, if I were to come to the manager of such a firm and tell him that my farm was failing to produce crops as at other times, I getting but little returns for my labor, and ask if he kept anything to meet the needs of the soil, the answer would be, "Oh yes, a bountiful supply that you may have on the basis that we are doing business free to all who will remain and patronize us in our business." And the same promise would apply to all who presented their needs, getting the full benefit of all that was in the realm of the challenge.

I suppose any firm doing business on such a basis would be over-done with customers; yet this figure is pointing to a firm that is doing business strictly on this basis and is advertising its business and pleading for those who will accept of the challenge and stay with them. You will find this challenge within the Bible, and combined with a promise to meet the needs of the patrons to the end of their journey. This is a prize that far excels any the world is making—a prize that cannot be told in dollars and cents.

Yes, a home beyond this life—of a mansion in the City of Zion where the streets are paved with gold. This promise overreaches every other one by leaps and bounds. This question is becoming so interesting of late years that I ask the privilege of taking the witness stand in my 94th. year to say that I formed an acquaintance with this firm many years ago—a firm that I found was doing business exactly on the basis indicated in the headlines of this article and I have found it to be

such an honorable firm. I feel it is worthy of praise and I consider it a glorious privilege to speak a good word for it. Its storehouse is filled with the means that are needed in all our conditions and it is pleading for the right to help us without money or price.

My sun is sinking fast in the western horizon, my race is nearly run and I press on with increased desire to reach my eternal home as my rich inheritance. Will you meet me there? Farewell, in love.

MILTON NEWLIN.

Springbrook, Oregon.

NEW MEETING AT GALAX

That Friends as a denomination are not losing ground but are constantly reaching out and expanding, was significantly demonstrated at Galax, Virginia, Sunday afternoon when a large delegation of Friends from High Point, Guilford College, and Mt. Airy motored to the small but prosperous Virginia city to help organize a Friends church and monthly meeting at Galax. There have been several Friends in this community for several years, but not enough to justify building a new church, consequently those wishing to attend meeting must drive some distance in the country to Center Valley.

Those behind the drive for a new meeting were a group of over 50 local Friends, a host of the representatives of the North Carolina Yearly Meeting, and Lewis W. McFarland of High Point, the superintendent. The Baptists of Galax who are building a new church offered their old building, which is in good repair, at a reasonable price, and after a clear explanation by Lewis McFarland and several short talks from various members of the congregation, it was definitely decided to establish a meeting. "The time has come," said the superintendent, "when we must move into the center of the communities because many of our people are moving to town and they must be served."

With a similar concern on their hearts 27 Friends from High Point, Guilford College and Mt. Airy attended the meeting and the following spoke and pledged their cooperation: J. Elwood Cox, Robert Ragan, Carl Hill, Alpheus Briggs, Dave Parsons, Joseph D. Cox, Herbert Tomlinson, Gene Jarret from High Point; Annie Williams, Alpheus White, from Guilford College; John Permar, Delpheus Robertson and Walter Saunders from Mt. Airy.

The local ministers of Galax pledged their support with the attitude that the establishment of a new church in a community makes all the other churches work harder. Attorney Lambert of Galax expressed the appreciation of the local Friends for the services of Lewis McFarland and the other visitors from North Carolina in helping to establish the new monthly meeting. The first meeting will be held Sunday afternoon, November 20, at which time a permanent organization will be formed.

BYRON A. HAWORTH.

QUAKERDOM · AT · LARGE

Isaac Kinsey, of Damascus, Ohio, who was in Richmond last week, made a pleasant call at the Central Offices. He is not in pastoral service now but is doing some evangelistic work as way opens.

"Sunflower Folks" is a regular page feature of the Sunday magazine of the *Wichita Eagle*. On opening the current number, the genial face of Spencer Hadley greeted us from the heart of the Sunflower. Each of the twelve petals cleverly played up a chapter in our Friend's life, with appropriate and humorous illustration.

Our friend, Charles W. Johnson, 128 Orleans Street, Springfield, Massachusetts, is still faithfully distributing his goodwill and peace envelopes. A Roman Catholic priest who recently bought 3,000 of them says, "Each one of these envelopes is a nail in the coffin of Mr. Mars." While Friend Johnson has sent out over 340,000 of the envelopes, he says it will take millions to nails Mars down securely.

Wilbur K. Thomas Philadelphia, Pa., Executive Secretary of the American Friends Service Committee, who recently returned from a study of conditions in Europe where Friends Centers are rendering a unique service, expects to attend Whitewater Quarterly Meeting in the First Friends Meetinghouse, Richmond, Indiana, December 3, at 10:30 a. m., and will relate some of his experiences and impressions. This will give many interested Friends an opportunity to learn directly of the needs and how they may be met through cooperative methods.

The following from *The Friend* (Philadelphia) may interest many of our readers: "A few miles south of the city of Reading, Pennsylvania, a conspicuous sign-board points from the main highway to the 'Home of Mordecai Lincoln, the great grandfather of Abraham Lincoln.' The house still stands in good repair, very modest, but picturesque and substantial. A few miles back from the Schuylkill River, on which this farm borders, is a closed Friends Meetinghouse. A large hillside boulder which has been carted to the place recites that Abraham Lincoln's great grandparents were interred here and had been, with their families, members of the Friends Meeting at that place."

A History of the Society of Friends in Canada, by Arthur Garratt Dorland, Professor of History, University of Western Ontario, London, Canada, is announced by the publishers, The Macmillan Company of Canada, Limited. The volume covers a field of religious history never before traversed, supplementing the "Later Periods of Quakerism" by Rufus M. Jones, which does not

touch the history of Friends in Canada. This new book not only presents the broad developments of Quakerism, but it includes also a great deal of local Canadian history, pertaining to those districts in which Friends were pioneers. This, together with thirty illustrations, two charts, a map, a bibliography and an index, make it a particularly valuable book.

A non-Friend who was present has reported to us that Friends were very much to the fore at the big banquet held at the Ohio State Capital a fortnight ago when the degree of M. F. was conferred upon the newly recognized Master Farmers. Among these was C. Clayton Terrell, Clerk of Wilmington Yearly Meeting. Two of the principal addresses were made by Friends, that by Charles E. Thorne, Director of the Agricultural Experiment Station at Wooster, Ohio, for so many years, being particularly impressive. At the age of eighty-one years, if our figures are correct, he is "running to full capacity" and is a fine example of a green old age. Altogether, our non-Friend reporter, who is from the Pacific Coast, was greatly impressed with the capable, civic type of Quaker leadership in evidence at the Columbus banquet.

Hilda Clark reporting on the Macedonian revolutionary movement says in *The Friend* (London), "The Macedonian minorities problem is one of the causes of insecurity which are making states unwilling to reduce armaments and Friends hesitate to support the policy of collective force to resist war such as many states are demanding. 'We can and do press for the acceptance of arbitration and for genuine disarmament, but we need to strengthen our policy on the constructive side by demanding that states should face the necessity for removing the political causes for disputes.' 'If only Friends could develop the kind of work in the Balkans that we

are doing on the German-Polish frontier, we should find, as there, that there are people ready to listen to the idea of reconciliation, and I do not think it would be long before we could bring together groups who could discuss these dangerous minority problems in a spirit of goodwill, would learn to understand each other's difficulties and how best each group could help its own country to a wiser and more tolerant attitude."

The first library lecture of the year at Haverford College was given, October 27, before a capacity audience in Roberts Hall, by Dr. James Young Simpson, eminent Scotch scholar and professor of natural science in New College, Edinburgh, on the subject, "The Present Relations of Scientific and Religious Thought." He pointed out that the world is now passing through a reformation in scientific, religious and political thought comparable in many ways to its prototype of the Sixteenth Century, and one of the points where pressure is to be felt is along the line where religion and science impinge. In the process of readjustment between theology and science sharp differences are bound to occur. God must exist, he asserted, because the only other alternative is 'a certain number of abstract relations existing in *vacuo* to no purpose.' In conclusion, he declared, "militarism has failed and the old diplomacy has failed, the only policy left is Christianity, which itself needs to be reinterpreted, and it is up to the young men of today to think along these lines and become the means of intellectual and spiritual salvation for the generation."

"Rufus Jones—Philosopher and Friend," was the subject of an extended article in a recent issue of *The Congregationalist*, being one of a series on Modern American Prophets. This article, contributed by Professor Julius S. Bixler, consisted principally of an interpretation of the philosophy of mysticism of which our Friend is one of the best known exemplars. The concluding paragraph follows: "Fortunately for his readers, Professor Jones has not rested content with setting down in abstract terms what the mystical experience may mean, but has described in some detail the activities of a community in which this experience was a central interest. 'Finding the Trail of Life' is as beautiful a revelation of boyhood memories as one could wish. It draws a picture of the remarkable little Quaker village in Maine in which Rufus Jones spent his early years and where he caught the meaning of those experiences which through his books were later to become more intelligible to many readers. It was among those Friends of God that he

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Falls the rest that maketh whole,
Falls the endless peace.

And it was among them that he first learned how this peace might be translated into beauty and into power."

NEWS OF OUR MEETINGS

Puget Sound Quarterly Meeting was held in Everett, Washington, November 4 and 5. The usual number of delegates were present including four fraternal delegates from one of the Quarters of Oregon Yearly Meeting. The sessions of Friday evening and Saturday morning did not have pre-arranged programs, and the "Spirit did move" with laymen as well as ministers. "The world is looking for Christ and through us he can express himself. We should not lose an opportunity to speak for him. The love of a mother led to reading the Bible—this caused belief. An inspiration came in studying the life of an early Friend who lived very close to God. We cannot understand God fully but we do need to be effective witnesses for Him." Loving testimony was given by several during the memorial hour for Charles N. Replogle formerly of this meeting, for Mrs. Alice Mutterback of the Everett Meeting, and for Albert Hoag of Wenatchee Valley Monthly Meeting.

Walnut Ridge Quarterly Meeting, held at Walnut Ridge, Indiana, November 12, was unusually favored with a number of visiting ministers and workers. Wm. O. Fox, of Spiceland, brought a helpful message in the morning, based on Mark 2:3, "And they came unto him bringing one sick of the palsy, which was borne of four." Especial emphasis was laid on the importance of the work of the four. David M. Edwards and Chas. E. Hiatt also spoke briefly, continuing the same thought. During the business session, David M. Edwards and Herman O. Miles presented the present need of Earlham College. Margaret Dorland Webb, of Richmond, and Estella Frances Jenkins of Kansas were also present, representing the American Friends Service work and the work of peace.

Benjamin Gerig, Field Secretary of the American Friends Service Committee was at the Friends Church, South Durham, Maine, on November 6. In the morning service he presented the fact, "There is something of God in every person," no matter what nationality, color or speech. As the conception of God today is a God of love and that all peoples are his children, how can we love one another as brothers and seek to destroy their life at the same time? It is an impossibility. In the evening service he gave some very interesting glimpses into the Geneva Conference. Showing that there is much un-

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grounded suspicion regarding nations, and that each nation is desirous of peaceable settlement based upon common grounds of equality. The thing that seemed uppermost in our minds was the question, How can we as a Christian (?) nation expect to obtain peace by forcing our boys and young men to train for war? May all churches, as Friends in Christ, train their young to take on the whole armor of God, taking the shield of faith and the helmet of salvation that they may be fitted to overcome their enemies with the sword of the Spirit of Love.

Cornwall Quarterly Meeting of Friends was held at Clintondale, N. Y., October 28 and 29. Friday evening, Dr. Ralph Felton of Cornell University gave an address on "Religious Education in the Public Schools" in the Community House. The following morning in the meeting for worship, Fortunato Castillo, a Mexican teacher gave an address and sang a hymn, both of which were much appreciated, especially as this Quarterly Meeting took up the missionary work in Mexico during the pioneer days of Samuel Purdy's service. After lunch the meeting on Ministry and Oversight was held and the business session of the Quarterly Meeting when reports of the sessions of the Five Years Meeting were given by Emmett W. Gulley, Yearly Meeting Field Secretary, William J. Reagan, Principal of Oakwood School,

and Levinus K. Painter, pastor of Clintondale meeting.

Jessie McMillan Marcle, active in the promotion of international understanding in Minneapolis and St. Paul, gave an excellent talk at the Minneapolis Friends meeting on Sunday, November 13, on "The Pursuit of Peace."

Giving five days each, Fred E. Carter of Winchester, Charles N. Franklin of Greenfield, and H. Clark Bedford of Richmond made a splendid contribution to the Muncie, Indiana, meeting in connection with the simultaneous meetings recently conducted in Delaware County in which forty-six churches participated.

Willard Reynolds pastor of the Friends Church at Lynnvile, Iowa, with his wife attended the missionary conference at Indianapolis, Indiana, and the Five Years Meeting at Richmond. During his absence, William Zalilka, a returned missionary from India, spoke on one of the Sundays, and the other, the Men's Gospel Team from Penn College, Oskaloosa, had charge of the service. Montclair Hoffman and Robert Amritt of Jamaica who attended the Five Years Meeting spoke one night to Lynnvile Friends and also at the high school. In observance of Education Sunday, November 13, a special section was reserved at the morning meeting for worship for public school teachers, Bible school teachers, officers and assistants.

WIT AND HUMOR

Are finely blended with the serious in Walter C. Woodward's excellent biography of Timothy Nicholson—Master Quaker.

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FRIENDS BOOK & SUPPLY HOUSE
Richmond, Indiana

The homecoming of the Lindsay Friends Church, was held in Lindsay, California, October 9, 1927. The church auditorium had been very tastefully decorated for the occasion, and one felt thankful to see such a medley of flowers, fruits and vegetables. Friends were very fortunate in having A. F. Mitchell and wife present and he gave a practical Gospel message at the eleven o'clock hour. Several, who had been members, came home for the occasion. Others were present as visitors, some members of other churches, who came to hear the message given by A. F. Mitchell. A bountiful dinner was served to all, in the church

dining room. At two p.m., Friends again went to the church auditorium, and listened to a good program of music, both vocal and instrumental, and talks appropriate to the occasion. All felt well repaid for the effort.

It has been a real pleasure as well as very profitable to Denair, California, Friends to have Miss Helen M. Kersey home on furlough from Central America where she has spent seven years. She has been very helpful in many ways, has preached a number of times, attended prayer meetings and other gatherings. A reception was given her on November 4, which was the largest social gathering at this church for years, when she was presented with a beautiful Brief Case by the young people's prayer circle. She left on the evening of the 7th for Guatemala. She is supported by the Denair Sunday School.

THANKS, KIND FRIENDS

We are indeed grateful for the many expressions which have reached us, of appreciation of our Five Years Meeting number of THE AMERICAN FRIEND. Friends present and Friends not present at the sessions seem to have found in that issue a vivid and comprehensive picture of the week, of which they have spoken with much enthusiasm. We shall give one of these expressions, the latest to be received, as follows:

"How thankful we should be for THE AMERICAN FRIEND which brings the Five Years Meeting so vividly near many who were not there, and gives us all that review which adds flavor and impress to those inspiring sessions!

"May the time come when our beloved periodical will be deemed indispensable to a large portion of our members. I often send my copy to be read by other appreciative Friends. For its persistent, aggressive warfare against war, its alert watch on the temperance issue, its stand for civic and social righteousness, for its liberal, forward outlook, its stressing the spiritually vital, we should thank God and take courage."

The understanding of Christ, the entering into the life of the spirit can only be achieved by prayer.—RICHENDA C. PAYNE.

THE SERVICEABLE LIFE

There is great risk, in every life, of religion being arrested by a barren sentimentalism. This was a peril to which Jesus was keenly sensitive. In his judgment no amount of "religious" service could make up for the lack of the serviceable life. A multitude of devotions could not condone the failure to devote to God the every-day activities. His piercing words "Not everyone that saith, Lord! Lord! shall enter into the kingdom of God," show how this spirit revolted against the type of person who could revel sentimentally in his leadership, whilst not troubling to consecrate the energy of life to the tasks of his will. Obviously, if Jesus had to choose between the practical worker who fails somewhat in sentiment, and the man of many prayers who is lacking in endeavor, his choice would fall upon the former. His pungent little parable of the two sons, one of whom said, "I go," and went not, whilst the other said, "I will not go," but repented and went, shows where his sympathies lie, though undoubtedly the ideal that he would prefer is the life that is perfected in devotions and devotion, that yields to him both sentiment and service. A. D. BELDEN.

INTERNATIONAL SUNDAY SCHOOL LESSON

December 4, 1927

Isaiah Teaches Right Living; Isa. 5:1-12. On the festival days in ancient Israel it was probably common for wandering minstrels to appear before the crowds and sing to them various songs or poems. Such minstrels were usually interesting and entertaining and easily caught the attention of the people. It seems that once Isaiah himself decided to assume the role of such a minstrel and to bring the people his message in the form of a song or poem instead of a sermon. He probably thought it would catch their attention and impress them more strongly than if he simply preached. Our lesson to-day presents the poem which Isaiah sang that day. We may thus picture Isaiah with harp in hand singing his poem very dramatically, with country folk gathered around him and listening very eagerly. We can imagine the condemnation the people heap on the vineyard in response to verse 3, then the cries of consternation when in verse 7 Isaiah declares that Judah itself is God's vineyard.

1. For my well-beloved, Isaiah announces

that he is going to sing a song for a dear Friend of his. He does not let it be known, however, till the very end that this Friend is Jehovah. *His vineyard.* Grape-growing was one of Judah's leading industries. The hills near Jerusalem were covered with vineyards. *A very fruitful hill.* The vineyard was in a most suitable position. It was on the hillside where it had a sunny exposure and the soil was fertile.

2. Every care was lavished on its culture. He dug it up and cleared the ground of stones. Then he planted the choicest of vines. In anticipation of the abundant vintage he built a tower, not a mere watchman's hut; and cut out of the stone on the hillside a large vat to hold the wine. According to verse 5, he also built a wall and planted a hedge. *Wild grapes.* That is, sour grapes, which were unfit for use.

3. Isaiah use the forceful device of inducing the sinner to pass judgment on himself.

4. He appeals to their sense of fairness.

5. The owner removes the hedge, breaks down the wall, and allows the wild beasts and cattle to press in and ravage the vineyard.

6. He leaves it untilled and unpruned, and abandons it to thorns and brambles; and he even promotes its ruin by bidding the clouds to pour no rain upon it.

7. This is the climax and end of the parable. Judah is declared to be this unfruitful vineyard.

8. From this verse to the end of the chapter, Isaiah describes the "wild-grapes" which Jehovah found in Judah. *Join house to house.* Isaiah condemns the grasping landholders who drive the common people from their homesteads that they may have large estates all to themselves. *Dwell alone.* The great landholders now dwell alone on large estates, where there used to be many happy homesteads.

9. These grasping landholders will in turn be desolated by the invading army that is coming.

10. *One bath.* About nine gallons. This is a very small vintage for a ten-acre vineyard. *Ephah.* About one and one-sixth bushels. Since an ephah was a tenth of a homer, the harvest amounts to only a tenth of the seed.

11, 12. Isaiah also condemns the revellers who spend their time feasting and drinking, and having no thought whatever for Jehovah.

RESPONDING TO GOD'S GOODNESS

What was wrong with the vineyard in Isaiah's parable? The vines were guaranteed to be of the finest stock. Every care was taken that they should receive the proper conditions for growth and productivity, a good site was chosen, and the ground prepared and kept clear of weeds. Every thing was done that could be done. Yet the vineyard produced only sour, wild grapes. We are left to conclude then that the wild grapes were produced because the vines did not respond to the cultivation and care which had been given them. While it is hard to think of vines failing to respond to cultivation, we do see Isaiah's point, that Jehovah had lavished similar care and attention upon Judah, but Judah had failed to respond to it, and had actually produced "wild grapes". And in Isaiah's eyes the failure of Judah was as reprehensible as that of the vineyard. Where Jehovah had expected to find justice, and fair dealing, and righteous living he found social oppression, corruption and wickedness. Isaiah thought of religion as consisting essentially in responding to God's goodness, which response will express itself outwardly in right living.

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PENCE—To Robert B. and Dorothy F. Ballard Pence, Amboy, Indiana, October 28, 1927, a daughter, Barbara Lee.

RATLIFF—To Harold E. and Harriett T. Ratliff, Knightstown, Indiana, November 8, 1927, a son, James Charles.

MARRIAGES

HAILE-DOMEQ — At the home of the bride's father, south of Denair, California, October 30, 1927, in the presence of about 30 relatives and friends, Alva Haile and Mary Margarite Domecq, both of Denair. Albion M. Gibson, minister.

DEATHS

HALLOCK—Suddenly, at his home in Milton, N. Y., October 5, 1927, Robert Walter Hallock, son of George and Sarah C. Hallock, in his 60th year. A birthright member of the Society of Friends and though very much occupied with his business affairs he was much interested in the community work of the village. His wife and four children survive him.

HAWKES—At Lynn, Mass., November 9, 1927, Mary Buffum Hawkes, 81, widow of Nathan Mortimer Hawkes, of Lynn, and daughter of Benajah and Cynthia Buffum, of North Berwick, Maine. For 60 years she had been a faithful member of the Friends Meeting at Lynn. The funeral services at the Silsbee St. Friends Meetinghouse were conducted by James A. Coney and Harold Chance. She is survived by one daughter, Alice Hawkes of Saugus, Mass., and one brother, Samuel Buffum, of North Berwick, Maine.

LEWIS—At the home of her daughter, Aurora Milhous, Indianapolis, Ind., October 16, 1927, Mary Jane, widow of James C. Lewis, and daughter of Joseph and Elizabeth Furnas, in her 87th year. Born near Bridgeport, Indiana, a birthright member of Friends, she was converted in early life and passed beyond trusting the Savior she early learned to love. Five of her six children survive her, and three grandchildren. She maintained a deep interest in Christian work and kept well informed in things of the day until the end.

MOORMAN—At her home in Amboy, Indiana, October 12, 1927, Sarah Etta, second daughter of John and Lucinda Moorman, in her 74th year. A faithful member of the Friends Church, for several years she was a shut-in because of ill health, yet was always interested in young people's work, and was a wonderful mother to the motherless nephews and nieces reared in the home. Two sisters and a brother survive her.

OUTLAND—At Pico, California, October 31, 1927, Josephine G., wife of George E. Outland, daughter of John and Elizabeth Hill, and granddaughter of Dr. Herman Allen, aged 56 years. Born in Thorntown, Indiana, she moved with the family in early womanhood to Oklahoma and later to Wichita, Kansas. Here she was married to George Outland. For the last twenty years of her life she moved about in a wheel chair but seldom missed attending meeting. She has been a rare example in bearing affliction with the grace of a cheerful uncomplaining Christian, and her life has been a profound ministry of submission. She leaves a husband, a mother, and three sisters: Mrs. Otis J. Reese of Whittier, Cal., Mrs. Edwin Stanton of Wichita, Kan., and Mrs. Arthur B. Chilson, for many years a missionary in East Africa.

POWELL—At his home near Amboy, Indiana, October 10, 1927, two days after an auto accident, Lewis Powell, in his 78th year. His entire life had been spent in the community and his interest in the church and the welfare of the community was unceasing. He leaves an aged companion, a daughter, three sons and two sisters.

TERRELL—At the home of his parents, Oliver C. and Esther B. L. Terrell, Portland, Oregon, October 1, 1927, Seth Oliver Terrell, aged 19 years. He had been graduated from the Academy and expected to continue his work at Pacific College looking toward the work of the ministry. His membership was in the First Friends Church, Portland. The pastor, Chester Hadley, and President Levi T. Pennington had charge of the funeral service. Interment at Lincoln Park Cemetery.

TERRELL—At her home in Portland, Oregon, October 11, 1927, Esther B. Lewis, wife of Oliver C. Terrell, and daughter of Clark E. and Emma Brown Lewis, of Richmond, Indiana, aged 45 years. Born near Richmond and a graduate of Earlham College, she was matron at Oakwood Seminary, Union Springs, N. Y. (1902-05), and taught school in North Carolina where also her gift in the ministry was acknowledged by Richsquare Monthly Meeting. After her marriage in 1907 she went with her husband to Washington and Oregon and gave much time to the work of the church. Funeral service was in charge of Chester Hadley, the Friends pastor. Interment by the side of her only son at Lincoln Park cemetery. The husband, her mother, two brothers and a sister survive her.

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Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane Summerhayes, address, 321 East 33rd Street, Covington, Kentucky. Visitors welcome.

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